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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 24th October 1903.

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II.—Home Administration.

(a)—*Police.*

The *Sanjivani* [Calcutta] of the 15th October writes as follows:— Sanjivani Oct. 15th, 1908.

The Police Commission—a fiasco.

The President of the Police Commission, Sir Andrew Fraser, the Lieutenant-Governor elect of Bengal, recommended that the report of the Commission should be published without delay. But we hear that the Government of India is not going to publish it at all. Probably Government is not prepared to follow the recommendations of the Commission in practice and is therefore unwilling to make the report public. How is it then that so much public money was wasted upon it and so much valuable time of so many Government officials was needlessly wasted? Of the twelve reforms which Lord Curzon proposed to undertake, police reform was one. This now seems to be abandoned, and the only outcome of the Police Commission has been the appointment of a number of ignorant and inexperienced European constables as Inspectors and Sub-Inspectors, thus paving the way for increased oppression of the people.

2. A correspondent writes to the same paper as follows:— Sanjivani.

Oppressiveness of the chaukidari-tax in the Mymensingh district.

Jamuria Union, Ghatail outpost, Tangail.—In the Jamuria Union there are 28 villages, 14 chaukidars, one collecting punchayat, and one dafadar. Owing to an increase in the number of chaukidars and in the rate of their pay, and on account of the appointment of a dafadar on Rs. 6 per month, the amount of yearly tax has, in the course of eight years, increased by about Rs. 300. The burden of the tax has become insupportable to the people of the union, most of whom are poor cultivators. The following table will show how the tax has steadily increased from year to year:—

Year.	Number of houses.	Total annual tax.
		Rs.
1303 B.S.	1,066	938
1304 „	1,062	947
1305 „	1,028	956
1306 „	1,032	962
1307 „	1,033	964
1309 „	1,093	1,148
1310 „	...	1,200

It may easily be inferred from the above that the tax payable by each householder has also greatly increased. Moreover, the assessment of the tax is not fair; hence its incidence on the poor must be oppessive. The following list shows how the tax has increased in a few years in the case of some persons:—

Name.	Rate of yearly tax in 1303B.S.	Rate of tax in 1309B.S.
	Rs. A.	Re. A.
Komar Sheikh	0 9	1 2
Dalu Sheikh	0 15	1 11
Panaulla Sheikh	0 9	1 2
Dadhi Beg	0 6	0 15
Raghu Kaibarta	0 12	1 14
Manik Kaibarta	0 12	1 14
Kantha Kaibarta	0 8	1 2
Nabin Nath	0 6	1 2
Arabdi Sheikh	1 2	1 11

The oppression that the poor people have to suffer at the hands of the chaukidars and panchayats, when unable to pay such exorbitant taxes, is very great. Their household utensils and even their cattle are forcibly taken away and sold by auction.

Generally speaking, a good and honest man is rarely appointed as panchayat. The chaukidars attend at the thana on the parade day once a week and do the menial work of the Sub-Inspector. They do no other work besides these, and never go out on their rounds at night.

HITAVADI, Oct. 16th, 1903.

3. A correspondent writes to the *Hitavadi* [Calcutta] of the 16th October as follows:—

Musalman *gundas* in Marcus Square, Calcutta.

Marcus Square in Machubazar Street, Calcutta, is a place for athletic sports for college and school boys. Each athletic club has to pay Rs. 5 monthly for permission to play in the square. There are at present eight such clubs. Musalman *gundas*, however, enter into the square in large numbers and create annoyance by running about, flying kites, and quarrelling with the boys. When remonstrated with, they abuse the boys and beat them in the streets. Nobody now dares speak a word against them. When Babu Rajendralal Sinha, the gymnastic teacher in the Presidency College, was Honorary Secretary of this square, no such disturbances took place. Is there no one to put an end to the *gundas*' terrorism?

HITAVADI.

4. The same paper writes that, according to the *Pioneer* newspaper, the report of the Police Commission is not likely to be published at all, although Sir Andrew Fraser specially recommended that it should be published as early as possible. What secrets there are in the report which Government is afraid to disclose it is difficult to surmise. Government did not also venture to publish the report of the Commission which was appointed to enquire into the causes of the plague-inoculation disasters at Mulkowal in the Punjab. The fact is that the distrust of the people in their rulers is on the increase, and it cannot fail to increase still more if the report of the Police Commission is not published.

The report of the Police Commission.

BANGAVASI, Oct. 17th, 190.

5. The *Bangavasi* [Calcutta] of the 17th October writes as follows:—

Dacoities in Bengal.

Dacoities are continually increasing in the country. We have been publishing alarming reports of dacoities week after week, and we have shown from Government reports that their present number is much larger than their number fifty years ago. In the Barisa village, which is so near Calcutta, there have occurred many cases in quick succession. In the Hooghly, Burdwan, Bankura, and Barisal districts dacoities are very frequent. How is it that Government is so indifferent?

NIHAR, Oct. 20th, 1903.

6. A correspondent writes to the *Nihar* [Contai] of the 20th October as follows:—

Oppressions of a daroga in the Midnapore district.

On the 3rd September last, the daroga of a certain outpost sent for a fishing net from some villagers. One Radhu Patra incurred his displeasure by refusing to lend his net. The daroga wantonly impounded some sheep belonging to the man. The younger brother of Radhu, finding that the daroga would not be satisfied if he was disobeyed, came to the outpost with his net, captured some fish for the daroga from a tank near the outpost, and thereby had his sheep released free of charge. Another man named Bishu Das was sent to *hajat* for fishing in a tank belonging to one Raghunath Das. It was not a Government *khas patit* tank, and the poor man was kept in *hajat* up to 4 P.M., and then released on bail.

(b)—Working of the Courts.

SANJIVANI, Oct. 15th, 1903.

7. Referring to the case in which Nainu, a coolie of the Hopetown tea garden in Dehra Dun, was sentenced to one year's rigorous imprisonment for severely beating Mr. Seymour, the Manager of the garden, the *Sanjivani* [Calcutta] of the 15th October writes as follows:—

Englishmen beaten by their servants.

Accounts of this case have appeared in Anglo-Indian papers. From this particular case the editors of these papers are trying to make out that Indians have developed into a fierce race and that Englishmen are no longer regarded with respect and awe. Time was when Indians were no better than the vilest worms, when kicks and blows administered by Englishmen made them run away for fear of their lives. But those days, it seems, are fast passing away. English merchants are afraid of this altered condition of things, and are most anxious to see the old order, viz., the contentedness of Indians under kicks and blows, continue. For this purpose trial by jury was most useful to them. Englishmen accused of offences are tried by English juries, who almost invariably declare them innocent. Hence English shop-keepers, merchants, and traders were troubled with no fear of punishment when they committed crimes. The

conviction was, therefore, becoming deep-rooted in the Indian mind that accused English people are never punished by the law Courts. The authorities have clearly realized that such a belief in the minds of the people seriously interferes with the administration of the country, and have therefore wisely set in motion the machinery of the law with a view to bring real offenders to justice.

Mr. Martin of Sangramgarh fame committed a murder in broad daylight and in the presence of a large number of men; and yet the European jury at Burdwan acquitted him. The news spread through the villages of Bengal that Martin, though guilty of murder, had escaped punishment. Government was therefore compelled to bring about a retrial, the result of which was that Martin was sent to jail. The Indian public have been greatly pleased with Government for the action it took in this case. But English merchants have almost gone mad over the matter on finding that it was through the intervention of Government that Martin who murdered a native was imprisoned. It would indeed be a great pleasure to Englishmen to go about with a defiant air after being acquitted by the jury on charges of lawless oppression committed upon natives. But Government regards such things as very dangerous. Government knows well that if English offenders are allowed to go unpunished, the Indians will take the law into their own hands. There will then be anarchy in the land, and it will become impossible for English merchants to live in this country. It was for their good that Government undertook to get Bain, Martin and others punished. But they have failed to appreciate Government's motive and have been foolishly abusing it. Let English merchants realize the fact that if the oppressive among them escape punishment in the law Courts it will go very hard with them, as the day must soon come when Indians will be forced to give them wholesome lessons with their own hands. It will then be impossible for them to live in this land.

We have not the slightest doubt that Nainu beat Mr. Seymour. But we cannot believe that he did so without the greatest possible provocation. That Nainu made a murderous attack on Mr. Seymour simply because he was ordered to be dismissed, is a proposition which we cannot accept as at all credible. If he had the slightest idea that justice would be done to him in a Court, he would never have raised his hand against his master.

Another case has cropped up at Jubbulpur, in which Towning, a gunner, was beaten by Pirbux, a *syce*. All the witnesses deposed that Towning was the first to strike. But the Magistrate disbelieved them all and sent the accused to jail.

So it has come to this, that Indian servants have begun to beat their English masters. The English law Courts are responsible for this state of things. Government is determined to wipe out the bad name that is attaching to them, but English merchants and Anglo-Indian newspapers have been opposing it. We hope Government will not be afraid of such opposition and give up its legitimate work in fear.

8. Referring to D'Cunha's trial in Barrackpore, the same paper writes:— SANJIVANI, Oct. 15th, 1903.

Curious plea of Europeans accused of murdering natives.

We invariably hear a strange story in all cases of murder of natives by Europeans—the spleen was abnormally large; it was already about to burst; a slight touch with a European's foot was sufficient to rupture it. Indians frequently beat one another, but never is there a single case in which the spleen is ruptured. Nor does one hear of a single case of rupture of the spleen due to a fall. Can any one say how it is that only those who die from the effects of blows dealt by Europeans have large spleens, and that only such persons have their spleens ruptured?

9. Referring to the case at Jubbalpur in which Pirbux, a *syce*, has been rigorously imprisoned for three months for beating Towning, a European, the *Bangavasi* [Calcutta] of the 17th October writes as follows:— BANGAVASI, Oct 17th, 1903.

The Pir Bux case.

There is a very knotty point in this case. It is very difficult to credit the story of the prosecution that Pir Bux beat Towning and beat him in the presence of two other Europeans, simply because Towning asked Pir Bux to cleanse his horse's collar. It appears to be quite against the native disposition. Even if the complainant's version is taken as true, the punishment inflicted

upon the accused must be pronounced to be unduly severe. A few days ago, De Kerr, a British soldier in the Benares Cantonment, stabbed a native servant, and got only two weeks for it. Rennick beat Allarakha without any provocation in the presence of the European Police Inspector, and was let off with only a fine of Rs. 100. The Jubbulpore Cantonment Magistrate while pronouncing judgment observed that a fine would be no punishment of the accused at all as it would be paid by subscriptions collected from other persons. If so, the European Defence Associations in this country ought to be abolished, because they help many European accused persons with money, and D'Cunha ought to have been sent to jail instead of being fined, because, as a contractor, he could pay the fine without any difficulty.

BANGAVASI, Oct. 17th, 1903.

10. Referring to D'Cunha's case in Barrackpore, the same paper remarks as follows:—

The Barrackpore punkha cooly case.

The Magistrate believed neither the statement of the accused nor the witnesses for the prosecution. He took a middle course and made an inference from the statements of both the parties. How far this inference is correct, it is difficult to say. The grounds on which he disbelieved the evidence of the woman Tulsi do not appear to be satisfactory. He believed that she had gone to the house of Mr. D'Cunha to fetch water, but that she had left it before the occurrence. There is no evidence whatever to show that she left the place before the occurrence. She gave evidence on four different occasions and her statements do not all tally with each other. This is quite natural, considering that she saw the occurrence from behind a screen. Moreover, on such an occasion and under such circumstances it is difficult for any person, far more for a woman in her situation, to remain cool and collected so as to be able to remember all the details, viz., the number of blows, the parts of the body on which a blow fell, etc. The Magistrate insinuated that she remained firm while under examination. But there was nothing to show that she was accustomed to give evidence in Courts. Again, it is said that Dhani, another witness, got confounded and perspired under examination. For an illiterate man with nervous weakness, this is not unusual. Tulsi did not know Sewjore, nor had she any relationship with him; and Dhani was a servant of Mr. D'Cunha. There could therefore have been no motive for these persons to have combined for the purpose of giving false evidence against the accused.

Mr. D'Cunha in his letter to the Daroga stated that Sewjore died suddenly of illness, but in Court he said that the man died in consequence of a fall while running awny. The Magistrate has accounted for these contradictory statements. He says that Mr. D'Cunha kicked the man on the buttocks, and as he was running away, he fell down and died; and as this might incriminate the accused, he was induced to suppress the truth. Whence did the Magistrate get his information? It was only the accused who made this statement and he could not produce any evidence corroborative of it. The Civil Surgeon no doubt says that the rupture of the spleen was not caused by a kick, but was there none among Mr. D'Cunha's men who saw what happened?

Even if it be admitted that the inference of the Magistrate was correct, it must be observed that the punishment was not adequate. The assault by the accused was at least the indirect cause of the man's death, and, as such, ought to have received a severer punishment than a mere fine of Rs. 300.

We live in Lower Bengal and many people in this malarious country have enlarged spleens. They often fall down, get their spinal columns and their heads shattered, teeth broken, their noses hurt, and their hands bruised; but their spleens are seldom ruptured. If ever the spleen of any of them is ruptured he lays the blame upon some European either immediately before or immediately after his death. Take a few instances. In the Dalhousie Cantonment in the Punjab, the page Jagu, who had an enormous spleen and had it ruptured somehow and then died from the effects, charged the amiable and immaculate Casey with his murder. A man in Delhi had his spleen ruptured by a kick from a horse, but he made innocent Stone responsible for it. And now there is this Barrackpore case! It is, indeed, curious that a native is never charged with being guilty of rupturing a native's spleen. What may the cause of this be? Have natives with enlarged spleens conspired against Europeans?

11. The *Rangalaya* [Calcutta] of the 18th October has the following:— RANGALAYA. Oct. 18th, 1908.

The Bain case.

English rule notwithstanding, murders and riots still occur and will always occur in this vast country. Murders are committed in the course of riots between tenant and tenant and between landlord and tenant, in fact, whenever there is a conflict or collision between the strong and the weak. Whenever any such murder comes to light, a trial is held, and the accused is acquitted, if he can only spend money sufficient for the purpose. But why should there be so much fuss and agitation if a European happens to kill a native by accident? Let the accused be duly tried and let the public abide by the result of the trial. But why should Government be constantly meddling and creating difficulties? Bain committed an offence and was tried and punished. Well, the matter ought to have been allowed to rest there. There was no use of keeping it alive and creating a difficulty. There are many murders committed in the course of agrarian riots. Are all these murders traced and the offenders brought to justice? Does Government adopt any special measures for that purpose? When it does nothing of the kind, why should there be such tremendous fuss when a native happens to be killed by a European? It does good to neither party. On the contrary, it increases ill-feeling between Europeans and natives, destroys all good feeling between the rulers and the ruled; in short, it injures the interests of all parties. The fearful outcry which is on such occasions raised by editors of newspapers causes the greatest injury. The way in which the Babu editor begins to wield his pen the moment a case of a cooly killed by a European comes to his notice would lead one to suppose as if the whole Indian empire was on the point of dissolution. Government, too, seizes the opportunity to accomplish its purpose by resorting to the device of deluding a child by the present of sweetmeat, while, fools that we are, the present makes us forget everything.

What makes us say all this is the information we have received from a trustworthy source to the effect that the Bain case will again be brought before a Full Bench of the High Court consisting of thirteen judges. Mr. Woodroffe, or, in his absence, Mr. Jackson, will, it is said, appear on the side of Government, and there will be a big *tamasa*. We cannot say how far the information is correct, but such is the rumour. The news has made us extremely uneasy. If it prove true, there will be no seeing of each other's face among Englishmen and Bengalis. The recommendations of the Universities and Police Commissions are under consideration, while several administrative reforms are about to be introduced by Government. It is necessary that protests should be made against some of these from the people's side, and in order that such protests may be successful, it is extremely desirable that the native cause should be espoused by the Anglo-Indian community. It is precisely at this time that, thanks to the agitation over the Bain case, the antagonism between the black and the white is being aggravated. The editors of Anglo-Indian papers, equally with the editors of vernacular journals, show no desire to remain silent on this matter. The writings of the former do them very little harm, but the writings in the native Press are very likely to injure the native community. We have evidently forgotten how to adapt overselves to the existing circumstances of the country, and that is why we suffer so much. If therefore we complain there will be nobody to sympathise with us, and the end will be fearful.

(*d*)—*Education.*

12. The *Mihir-o-Sudhakar* [Calcutta] of the 16th October has the following:— MIHIR-O-SUDHAKAR. Oct. 16th, 1908.

Reform of Madrassa education in Bengal.

An agitation has been going on for a long time for a reform of the educational system obtaining in the Bengal Madrassas. There are two opinions on the subject. One section of the Musalman community hold that the system now obtaining is perfect and faultless and stands in no need of reform; another section want a thorough overhauling of the present system. The changes in the curricula of the Calcutta Madrassa which have been introduced this year by Dr. Ross have, therefore, failed to give satisfaction to any section. Dr. Ross's action has taken the conservative section by surprise as foreboding a destruction of the Muham-

madan religion, whilst the liberal section, which is asking for reform, is dissatisfied with the inadequate nature of the changes made.

The writer will criticise at length the changes introduced by Dr. Ross:—.

(*a*) It is not clear why the two grammars which were read in the first-year class of the Senior Department have been changed. The reason for replacing *Suriya Vijay* by *Tarikh-ul-Khulfa* is not also clear. It would have done the boys some good if the whole of the latter book had been appointed to be read in the course of two or three years. The reading of only a small portion of it in one class will do them no good.

It is a noticeable feature of Dr. Ross's syllabus that although he has included in it many historical subjects, he has made no arrangement for the study of geography.

The writer is glad at the introduction of composition and conversation in Persian and Arabic, but regrets to say that suitable text-books do not exist on the subjects, nor are dictionaries or word-books available in Bengal giving the Arabic names of modern things. Such dictionaries and books are available in the Punjab and should be procured from there.

(*b*) The historical text-books appointed for the second-year class of the Senior Department will serve no useful purpose. A separate text-book on the lives of ancient poets need not have been appointed, as such lives could be read from any good history.

Instead of appointing a big historical text-book like *Tarikhe Fereshta*, which cannot be finished in one or two years, some short history of India ought to have been appointed for this class. The line of study which ought to be followed in this subject is to teach the history of Bengal in the junior classes, the history of India in the next higher classes, and lastly, the history of the world, with special reference to Musalman history, in the senior classes. The appointment, also, of only a portion of the introduction of a large book like *Ebne Khaldan* as one of the subjects in this class, will serve no useful purpose. The portion appointed to be read deals with physical science.

(*c*) The appointment of a text-book on physical geography for the third-year class of the Senior Department has, no doubt, been a change in the right direction. But the book selected deals with theories long since exploded, and its reading is not calculated to benefit the boys much. To make Musalman boys fritter away the best period of their lives in useless studies cannot certainly be the object of Madrassa education.

(*e*)—*Local Self-Government and Municipal Administration.*

AL PUNCH, Oct. 3rd, 1903.

The Darbhanga Municipality.

13. *Al Punch* [Bankipore] of the 3rd October complains that almost all the streets and lanes of Darbhanga town require immediate repair. They are in so bad a condition that driving along them in a carriage has become difficult. The municipal authorities ought to direct their attention to the matter.

HITAVADI, Oct. 16th, 1903.

Cholera in a village in the Birbhum district.

14. A correspondent writes to the *Hitavadi* [Calcutta] of the 16th October as follows:—

For five months cholera has been raging in village Bogra in the Birbhum district. Most of the inhabitants have left the village with their families. Almost all the medical men have fled, and those that remain have stopped treating patients. The number of deaths cannot be correctly ascertained. Government ought to send a doctor to the village to save the lives of the people.

RATNAKAR, Oct. 17th, 1903.

The slaughter-house in Asansol.

15. The *Ratnakar* [Asansol] of the 17th October says that some time ago the Hindu inhabitants of Asansol town made a petition to the local Joint-Magistrate against the proposal of establishing a slaughter-house on the race-ground south of the railway station in the northern part of the town. The proposed site is in front of a public road in the midst of a Hindu quarter. It is hoped that the Joint-Magistrate, who after receipt of the petition has seen the place, will give up the proposal. The place in which the slaughter-house at present exists is in the vicinity of the European quarter of the town, and the proposed removal to the Hindu quarter will not be advantageous to the European population also.

(g)—Railways and communications, including canals and irrigation.

16. A writer in the *Tripura Hitaishi* [Comilla] of the 13th October says that some time before the last Durga Puja some of the goods sent to his address from Calcutta to Comilla were stolen in transit. He received the boxes in which the goods had been packed, but the original packing had been tampered with and some of the goods were extracted. At the Sealdah station true weights are not put in the receipts, so that when packages from which goods have been abstracted are weighed, they do not fall short of the weights given in the receipts.

TRIPURA HITAISHI, Oct. 13th, 1903.

A railway complaint.

17. The *Jyoti* [Chittagong] of the 15th October writes as follows:—

JYOTI, Oct. 15th, 1903.

A railway matter.

We have frequently brought to the notice of the Assam Bengal Railway authorities that passengers are put to great inconvenience for want of a waiting-room at Sitakunda. There are no intermediate class carriages on this railway, and one or two compartments of third class carriages are marked as intermediate. These carriages are not through carriages running from Chittagong to Chandpur, and inter-class return tickets are also not available. So passengers do not derive any benefit from these inter class compartments. These two matters should receive the earliest attention of the railway authorities. It is to be hoped that in the construction of inter-class carriages the East Indian Railway inter-class carriages will be taken as models.

18. The *Hitavadi* [Calcutta] of the 16th October writes that the manner in which the District Traffic Superintendent has disposed of the female outrage case at Nalhati has not given satisfaction to the public The principal offender, Mrigendra, a correspondent writes, has been simply tranferred to Sahebgunge. This can hardly be called a punishment when it is remembered that Sahebgunge is an important station on the line. Devendra, the head signaller of the Nalhati station, has been transferred to Rampur Hât, where he was formerly very unpopular. It is to be hoped that the railway anthorities will reconsider their decision in these cases.

HITAVADI, Oct. 16th, 1903.

A railway complaint.

19. The same paper publishes the following from correspondents:—

HITAVADI.

Railway complaints.

(1) On the 2nd September last, Babu Satis Chandra Das Gupta, a tahsildar of Babu Manomohan Baksi, zamindar of Naodanga in the Rangpur district, wanted to purchase a ticket from Haldibari either to Sitaldah junction or to Parbatipur. But the booking-clerk of the Haldibari station, not having printed tickets for any of those stations, refused to take the trouble of writing out one in a blank ticket form and told the passenger to purchase a ticket for Domar, another station on the line. He did so and with the ticket he arrived at Parbatipur, where the assistant station-master abused him, calling him liar and knave, and refused to believe that the passenger was coming from Haldibari, although the ticket from Haldibari to Domar was shown to him. Satis Babu had to pay Re. 1-2-6, the full fare from Dhubri to Parbatipur, and 2 annas more as fine. The receipt for the amount paid and the ticket from Haldibari to Domar are with Satis Babu, and he will produce them if necessary.

(2) Nos. 9 and 10 Loop Mail trains do not now touch at the Pirpainti station. These trains touched at that station ever since the opening of the Loop line, and the recent change has caused great inconvenience to the public, and especially to the traders of Pirpainti. It is to be hoped that the Agent of the East Indian Railway, to whom an application has already been submitted, will consider the matter favourably.

(3) On the 11th *Asvin* last, Babu Arunchandra Ganguli, an inhabitant of Mahesh in Serampore, and an intending passenger from Serampore to Hooghly, offered a 10-rupee currency note for the purchase of three tickets for himself and family to one of the booking-clerks at the Serampore station. But the head booking-clerk ordered him not to issue the tickets, saying rudely to Arun Babu that the change for the note was not available, although there was about four or five hundred rupees in the booking-office. The matter was brought to the notice of Babu Nagendranath Sarkar, assistant station-master,

who himself came to the booking-office and issued the tickets and gave change for the note. The head booking-clerk then came out on the platform and threatened Arun Babu, saying that in future he would have to go without tickets.

(4) Babu Bipinvihari Basu, of No. 62, Bowbazar Street, Calcutta, complains that on the 16th July last the parcel clerk of the Dalhousie Parcels Office of the E. B. S. Railway took from him annas 8 in excess of the proper fare for a fresh fruit parcel, No. 528 of 16th July. After a good deal of correspondence with the District Traffic Superintendent, it was at last decided that the excess charge of annas 8 would be refunded. Bipin Babu has not yet got back the money, although he has already spent more than annas 5 in postage to conduct the correspondence.

(5) Babu Asvinikumar Sen writes from Gushkara in the Burdwan district that on the 7th September last, when coming from the Risra station to Howrah by the Tarkessur down train at 19 hours 37 minutes, he saw two tickets numbered respectively 2418 and 2420, dated the 5th September, with two Uriya passengers who said they bought the tickets from a Muhammadan on the Risra station platform. The writing on the tickets could not be clearly deciphered. They were thus marked: "... man Junction to ....., fare Rs. 5-2-6." The Howrah ticket-collectors allowed the men to go out and took the tickets.

HITAVADI, Oct. 16th, 1903.

Serious railway complaints.

20. The same paper writes as follows:—

We publish below a letter from a correspondent which discloses startling facts. It is indeed surprising that such nefarious practices are carried on at the Howrah station with the full co-operation of the police and before the eyes of the higher railway officers. It is difficult to believe all that our correspondent writes. But as he has given names, numbers of tickets, dates, etc.,—in short, all sorts of minute details,—we think the railway authorities will do well to institute a sifting enquiry into the allegations, all of which are very serious. It is to be regretted that in this connexion the name of a Railway Police Inspector has been mentioned. The letter of our correspondent is as follows:—

"A relation of mine wishing to go to Burdwan, purchased an inter-class ticket at the Howrah station on the night of 30th September last. The ticket collector at the gate, on examining the ticket, said that it had been issued on the day previous and it would not enable the passenger to proceed on his journey. Upon this, my relation told the ticket-collector *sahib* that he purchased it a little time before. The ticket-collector then advised him to go to the booking-office and show the date of the ticket there. At this, my relation went to the booking-office and told everything to the booking-clerk, who said: 'You purchased the ticket yesterday. I did not sell this ticket to-day. Go hence, don't bother me now, I am very busy.' Not knowing what to do, he was compelled to purchase a third class ticket, and he went to Burdwan. When the first ticket was purchased, two other gentlemen were present, and they can be produced if necessary. I have written a letter to the Agent, quoting the number (2636) of the ticket, but have received no reply yet. I hope he will order a regular enquiry in this matter. All that we have come to know by making enquiries about the unfair dealings of the booking-clerks of the Howrah and Serampore stations we put into writing below, for the information of the authorities.

"We believe that there is a conspiracy among the Howrah booking-clerks and other booking-clerks on the line. As a result of this conpiracy the Babus can easily secure 'earnings over and above their pay.' All the tickets sold daily at Howrah for certain stations between Howrah and Hooghly, are collected by the booking-clerks of those stations during the day and a portion of those tickets is then sent to Howrah by messenger at 8 or 9 in the evening. The Howrah booking-clerks purchase them at a low price, and the money is divided among the other booking-clerks. The booking-clerks of Howrah contrive to sell those tickets in various ways. We have discovered all these devilish acts from the following incident:—

"On September 27th, one Kisori Ray, a high officer at Howrah and an inhabitant of Rampore, was employed by the booking-clerk of Serampore to convey to Howrah certain tickets, with the words 'Howrah to Serampore' upon them. Kisori Babu being somewhat unsteady in his mind while sitting

in a shop, some tickets, a letter, and a railway key fell out of his pocket. I got those articles the next day from the shop-keeper. A perusal of the letter will show what character the booking-clerks bear, and the railway authorities will perceive how the public are deceived by these men. The tickets are numbered 4660, 4661, 4662, 4663, 4664, 4668. If the Agent should ask for these tickets, the letter, and the key, I shall send them to him.

"We have come to learn that on the 30th September last, Nishikanta Babu, the Railway Police Inspector, took change for a 100-rupee currency note [of which the number is $\frac{0A}{1}$ 34587] from the Bengal-Nagpur Railway third class booking-office and paid Rs. 5 to the booking-clerk. The above currency note was found by a hackney carriage driver in his carriage. A writer-constable saw the note and threatened to arrest the hackney carriage driver, saying that the owner of the note had telegraphed for it, and thereby took possession of it. The driver lives at Howrah and the number of his carriage is 142, and it is a third class carriage.

"On the night of 1st October, a Police officer and 2 or 3 third class booking-clerks of the Howrah station took a female passenger, a prostitute, into the thana building and by means of threats extorted some money from her. After some time, passed in revelry, the Police officer took two *makris* from the ears of the woman, who in her turn ran away with the diary book, the cap, and the keys of the Police officer. These facts will come out on enquiry.

"It will be found that the above currency note has been entered in the railway cash-book at Howrah. The date of entry must be either the 30th September or the 1st October."

We make no comments on the contents of our correspondent's letter. We anxiously await the result of the enquiry by the authorities into the truth of the allegations. We hope the matter will not be allowed to be hushed up.

21. A correspondent writes to the same paper complaining that the Government Irrigation Department has caused a breach in the road passing near village Memari-Chanchai in the Burdwan district. This is a feeder road to Sanchra, Monpur, Masagram and other villages, and is used by people going to the Rasulpur railway station. The frail bamboo bridge constructed over the breach has gone down. The Irrigation Department promised to keep the road in good repair, but it has not yet done anything in that direction. The inconvenience of the public on account of the breach in the road is very great. It is hoped that the authorities will remove the inconvenience.

HITAVADI, Oct 16th, 1903.

A road requiring repairs in the Burdwan district.

22. The *Prativasi* [Calcutta] of the 19th October says that although there are two places for selling tickets to third class passengers at the Baliaghata station on the Eastern Bengal State Railway, tickets are practically sold in only one place. This causes great inconvenience to the large number of passengers who regularly gather in the station. Again, in none of the stations between Sealdah and Diamond Harbour is drinking-water supplied to passengers. Passengers have often to suffer greatly in consequence of this. Recently Pandit Ashutosh Sastri, M.A., Professor of the Sanskrit College, Calcutta, was travelling on the Diamond Harbour line, with a sick child, when the latter got thirsty. But drinking-water could not be got in any of the stations between Baliaghata and Magra Hât.

PRATIVASI, Oct. 19th, 1903.

A railway complaint.

(*h*)—*General.*

23. The *Hitavarta* [Calcutta] of the 18th October is sorry that whilst Lord Curzon did not hesitate to move the Secretary of State for India to get his own allowances increased, His Excellency did not think it worth his while to draw the Secretary of State's attention to the straitened condition of the poor native ministerial employés of Government. The police constables are the most poorly-paid Government employés and their condition deserves the special consideration of the Government. Lord Curzon ought to take their case into his favourable consideration.

HITAVARTA, Oct. 18th, 1903.

Lord Curzon's allowances as Viceroy.

IV.—Native States.

Hitavarta, Oct. 18th, 1903.

24. The *Hitavarta* [Calcutta] of the 18th October has the following :—

The Government and the Native States.

Government in its decennial report, lately published, says that it has been to a great extent successful in reforming the habit of extravagance to which Native Chiefs have long been addicted, and in promoting the welfare of their subjects. But we do not see what steps Government has taken to check the extravagant habits of the native Chiefs; nor do we see any remarkable improvement in the condition of the subjects of the Native States. We only see that an insolvent native prince is deposed on the charge of worthlessness, and that his State is put under the charge of a European officer on a handsome salary. Is this to be called checking of extravagence?

It will take the Indian Rajas some years to recover all the money which they spent in the last Delhi Darbar. Was this the means by which Government checked the extravagance of the native Chiefs? Does "saving from extravagance" mean making a Raja spend large sums of money on the high-sounding titles C.S.I. and K.C.I.E.? If the answer to these questions be in the affirmative, then the statement in the above report is correct. We know that the debt which a Raja contracts is paid off from the taxes realised from his subjects. The money, therefore, which the Indian Rajas have spent on account of the Delhi Darbar and for some other purposes will be extorted from their subjects. Does this mean prosperity of the subjects of the Native States? The Indian Rajas have also to present *nazar* and *salami* to all European visitors to their Courts, and a large sum of money has to be spent for this purpose. We do not, therefore, see in what way the Government has reformed the Native States.

VI.—Miscellaneous.

People and Prativasi, Oct. 14th, 1903.

25. The *People and Prativasi* [Calcutta] of the 14th October has the following in its English columns :—

The present discontent.

It is to be most regretted that of late some cases should have occurred in which Europeans found themselves in the unenviable position of being in the dock for offences committed on Indians. The results of the cases and the incidents connected with them are too well-known. And at the present moment a wave of unrest has been passing over the Anglo-Indian community and the Anglo-Indian journals have been indulging in the wildest possible language and raising the cry of "White liberty in danger." The native Press retaliates the cry, and the result is the unedifying spectacle of exchange of acrimonious language on both sides. Ordinarily the feeling between Indians and Anglo-Indians has not been of the most cordial character. There was present misunderstanding on both sides, and if active hostility was absent, the two communities at any rate were in a state of armed neutrality. But the recent cases have upset the balance and a great upheaval has taken place. The situation is to be most regretted. It is detrimental to the interests of both the communities, and being the weaker of the two, the Indian community is most likely to suffer. It is time, therefore, that a peace-maker should make his appearance and hold out the olive branch of peace. The two militant communities should make allowance for the failings of either and accept each other as the inevitable in their Indian existence. The leaders of the two communities should meet and exert their influence on their fellows to bury the present bitterness in oblivion. The leaders are in great request, and the present is the best opportunity for justifying themselves.

It is said that the Englishmen are here to fulfil a great mission. They are the trustees of the Indian peoples and they have been doing their best to promote the happiness and prosperity of their ward. That being the noble end the Englishman has in view, it behoves him to assume an attitude of magnanimity towards the Indian. It is meet that the Englishman should sound the bugle of truce and take his black *protege* by the hand. He belongs to the dominant race; he is placed on the vantage ground in every respect. In the body politic of India, he is the favoured individual and he is the predominant factor in the collective few whose will is law—whose mandate is supreme. For him to pose as the aggrieved—to carp and cavil, rant and

rave—is indeed undignified. An attitude like that belies his character as a member of the dominant race—as the guardian of the "native."

And why should the "native" be the Englishman's *bête noire?* He is peaceful, mild, and law-abiding. A kind word wins his heart. He is loyal to the core to the British Raj. He has demonstrated his loyalty in many a crucial test; he is ever ready to stand by the side of his white lord. It is nothing short of cruel to seek to trample such a faithful vassal. He is weak, and if he shrieks now and then and shows signs of life, it may safely be inferred that his momentary exhibition of life is due to writhing, to pain and must not be mistaken for healthy virility or a show of muscular strength ready to break through the bond of vassalage. What worm will not move when trodden upon ?

The past generation of Anglo-Indian rulers have planted certain English institutions in the midst of the Indians. They have inaugurated a system of education which is both western and modern. It is natural that such an education should breed certain aspiration—it is natural too that the impact of the western civilization on the Indian should largely leaven the life of the modern Indian. If he acquires a certain amount of national self-consciousness under the *ægis* of his present-day education and enviroments, rather than seek to crush him, his Anglo-Indian master should feel gratified that his ward has attained such a high standard of education and civilisation. There need be no room for jealousy for whatever life and activity the Indian may show, he must not be supposed as outstripping his master.

It may be that here and there an Indian by his intellectual eminence eclipses his master, but then, instead of seeking to smite him t,o the ground, it is the duty of the master to extend his generosity to the Indiant and forgetting his ebony hue and political status, to accord his intellecual worth a hearty welcome.

Our rulers are Christians. They are the followers of the Religion of Love. Love and Charity should come to them in the ordinary course of things. If they extend the arm of love to the Indian—hold up a high ideal by their own life and conduct before the Indians, the latter, true to their Oriental instinct of veneration, will fall on their kne es before the former. The late Bishop of Bombay, Dr. MacArthur, lately in his farewell letter exhorted his follow-countrymen in India to hold up before the Indians a high ideal—a life truly Christian. His Lordship, we fancy, must have had good grounds for issuing that appeal, and we may assure our Anglo-Indian rulers that if they were true to themselves, they would have little or no reason to froth and foam.

26. The *Jyoti* [Chittagong] of the 15th October writes as follows:— JYOTI, Oct. 15th, 1903.

The *Virastami* festival.

Last Tuesday the *Virastami* festival was celebrated in the house of Miss Sarala Devi. Bengali youths performed wonderful feats with swords and *lathies* to the great delight of the spectators. The great proficiency the young men have attained in the course of a year gives promise of great improvement in the future. Our hearts are filled with fervent gratitude for the foundress of this festival when we think of the great change in our future national life which must result from her movement. The lady whose powerful voice has first sung this inspiriting *mantra*, infusing life into weak and indolent Bengalis, fully deserves our worship. This *Virastami* festival will alone render her name illustrious and confer an inestimable boon upon the Bengalis. Miss Sarala Devi has had to suffer great privations and surmount many obstacles in her endeavour to make the festival a success. If we try to follow in her footsteps by inaugurating the *Virastami* festival in all our villages, we can make it a complete success. Formerly, on the occasion of the annual celebration of the *Chait Sankranti* festival, wrestling matches were common in all the villages in this our Chittagong district and were performed for a whole month. Men of all ages ran mad over the exercises. And even now our dejected hearts are filled with unusual enthusiasm as we hear stories of the wonderful feats performed by the wrestlers of old.

27. Referring to the question as to who should be the successor of the late Mohant of Sitakund, the same paper writes as follows:— JYOTI.

The Sitakund Mohantship.

It is well known that no one has as yet been appointed as Mohant of Sitakund in place of the late Mohant, Babaji Kishore Ban. Our District Magistrate,

Mr. Dixon, went to Sitakund before the last puja to enquire into all questions relating to the matter, and held a conference with Jatindra Ban and Babu Harakishor Adhikari. He appointed the 26th October as the date of a meeting to be held in the Chittagong town for the discussion of the question whether Jatindra Ban was fit for the vacant Mohantship. He also addressed letters to the Endowment Committee and Jatindra Ban calling upon them to show what claims Jatindra Ban has to the Mohantship, to produce accounts of all receipts and expenditure, and to state what properties he has kept in his possession since the death of the late Mohant. But some intriguing persons have, on the other hand, been sending telegrams to the important daily newspapers in Calcutta holding Jatindra Ban up as the Mohant of Sitakund. The following is one of such telegrams:—

"*Sitakund, 2nd October.*

"Babaji Jotindraban Mohanto Maharaj of Chandranath, at Sitakund, Chittagong, made a splendid gift of many articles to the Brahmins and mendicants during the puja on the *Bijaya* day as usual. The ceremony of sitting on the *guddee* then took place. The gentry of the locality and also others were present. They were sumptuously fed, and every one was pleased with the speeches of the character of the Mohant."

As a matter of fact no such ceremony was ever held, no such speeches were delivered and no such gifts were made, as are stated in the telegram. It appears that Jatindra Ban has been lavishly spending money with a view to secure supporters. We hope the District Magistrate will examine the accounts as early as possible.

HITAVADI, Oct. 16th, 1903.

"Blood-sucking."

28. The *Hitavadi* [Calcutta] of the 16th October writes as follows:—

Englishmen are remarkably gentle, amiable, and impartial in their mother-country. The moment they come to other countries their whole character changes. They become turbulent and oppressive. This is a well-known fact and innumerable illustrations of it daily meet our eye. At this hour, if not the whole world, at least the far larger portion of it, is groaning under the tyranny of the white man, and the coloured races of Asia, Africa and America are piteously looking towards heaven for help. For everywhere the intensity of this persecution is on the increase. An entire extermination of the coloured races seems inevitable for the preservation of the interests of the white people. And if not entire extermination, at least the worst condition to which the slaves were reduced must be their lot. It is now too late in the day to sleep soundly. If we do not sink our private animosities and ill-feelings, if we do not make our false ideas of honour less keen and our complaints less loud, if for the sake of national union we do not stand side by side, bound to each other by ties of love, our fate will be sealed. Who can say that the terrible vampire of white selfishness, which has been traversing various regions in Africa, America and Asia, will not one day be tempted to suck the life-blood of the Indians? We have had enough experience duing the 150 years of British rule in India, and we have also seen many Englishmen of angelic character. But the easiest road to ruin is poverty. Your six systems of philosophy, your *Ramayana* and *Mahabharata*, your *Gita* and *Anugitas* will not save you from the selfishness of white men. Be firmly resolved to advance a step in the race for life. Determine your national principle at once and sacrifice your life in the furtherance thereof. You will then see that "He only lives who lives in action and not merely in thought."

HITAVADI, .

Anglo-Indian outcry against Lord Curzon.

29. The same paper writes as follows:—

In his attempt to prevent failures of justice, to preserve the dignity of British Courts, and to secure evenhanded justice to Indians and Europeans alike, Lord Curzon has incurred the serious displeasure of those among his countrymen who are selfish and love tyranny. Government lately moved for retrial in a few cases between natives and Europeans. This action of Government has been differently viewed in different circles, the really justice-loving, impartial, and benevolent being greatly pleased and moved with feelings of gratitude, and people not so disposed have felt offended and embittered.

In this matter it is not Government, but those who through the infatuation of irresponsible power and blinded by their unjust partiality for their own brethren are placing all sorts of obstacles in the path of justice, that must be held guilty of unworthy behaviour.

In this hapless land, Indians are insulted by Europeans almost every day, and it is only the most serious cases that find their way into the law Courts. But either owing to the peculiarities of the Indian climate, or because Judges or jurors entertain too great a love for their own countrymen, the major portion of the European accused escape either unpunished or very lightly punished. Long experience has firmly implanted the belief in the Indian mind that European offenders are not adequately punished when natives are the aggrieved party. During the long British rule, numberless Indians have met their end at the hands of Englishmen; but how many among the culprits have paid the extreme penalty of the law? How many have been sent to transportation for life? On the other hand, did a single native ever escape with a light punishment after killing a European? The law is the same for all; why then this difference? We make no hesitation to say that those who have been opposing Government in its attempt to do justice are actuated only by selfish motives. They wish that British soldiers should treat the Indians like beasts, disregard their life and honour, and do whatever they like with them without the slightest molestation, as if they were no better than slaves. But in this enlightened twentieth century, under the civilized sway of the British Government, such selfish tyranny cannot endure.

In conclusion we express our sincere gratitude to Lord Curzon. In endeavouring to protect the weak from the tyranny of the strong, he has shown the truest English magnanimity. We are quite sure that the clamours of those whose lawlessness is going to be checked will be lost near his Excellency, whose firmness is so well known. His name will be enshrined in the grateful hearts of the people of this country if his efforts are successful in minimising the evil of which we have been speaking. Great indeed is that ruler of men who can win the hearts of his people by his love of justice.

30. The *Basumati* [Calcutta] of the 17th October writes as follows:— BASUMATI, Oct. 17th, 1903.

The *Virastami* festival in Calcutta.

On the last *Mahastami* day we went to see the celebration of the *Virastami* festival in Mr. Janaki Nath Ghoshal's house, No. 26, Ballygunge Circular Road, Calcutta. It rained hard the whole day, but that could not prevent a good number of respectable people from joining the festival, which was brought about by the zeal and hearty endeavours of that esteemed editress of the *Bharati*, Srimati Sarala Devi. The spectacle greatly delighted us. A number of young Bengalis showed great proficiency in boxing and playing with swords and clubs, but incessant rainfall prevented a display of other physical exercises. However that may be, we saw what we went to see. We saw and were delighted to see joy and earnestness in the faces of the young men and we admired the indomitable energy of Srimati Sarala Devi. Whoever saw her on that *Virastami* day felt what an amount of hope, enthusiasm, and earnestness beamed out of her countenance. We were reminded of that exquisite song "So long as Indian ladies wake not, so long India too will wake not, will wake not." We felt that if the honoured mistresses of Indian homes only understand their duties as mothers, India will not want for good children to bring prosperity to her door.

31. The same paper says that the Bain case and the Viceroy's order and explanation in connection with it have led the Anglo-Indian community to play the *rôle* of mutineers. In consequence of this white mutiny, cases of friction between whitemen and natives are occurring just as they occurred at the time of the agitation on the Ilbert Bill. As a matter of fact, the Ilbert Bill agitation is going to be repeated in all its phases. BASUMATI.

White mutiny again.

32. The *Bangavasi* [Calcutta] of the 17th October writes as follows:— BANGAVASI, Oct. 17th, 1903.

The *Englishman* on the *official eye*.

The Christian editor of the *Englishman* says that those who wish to be known as impartial ought to remember that the question of the South African garrison was viewed by Mr. Brodrick from the standpoint of the

War Office, and that if he had been Secretary of State for India he would have looked at it with a different eye. What a logic this of the enlightened editor! Does a man's eye change with his changed office? The real man of action, who, that is, who has a command over his own self, views everything with the eye of justice and morality, which does not change with change of office. The uncivilized Indian has always thought so.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 24th October 1903.

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